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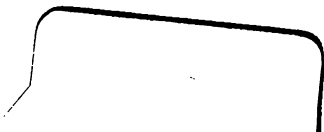
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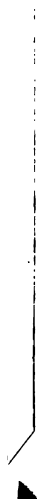
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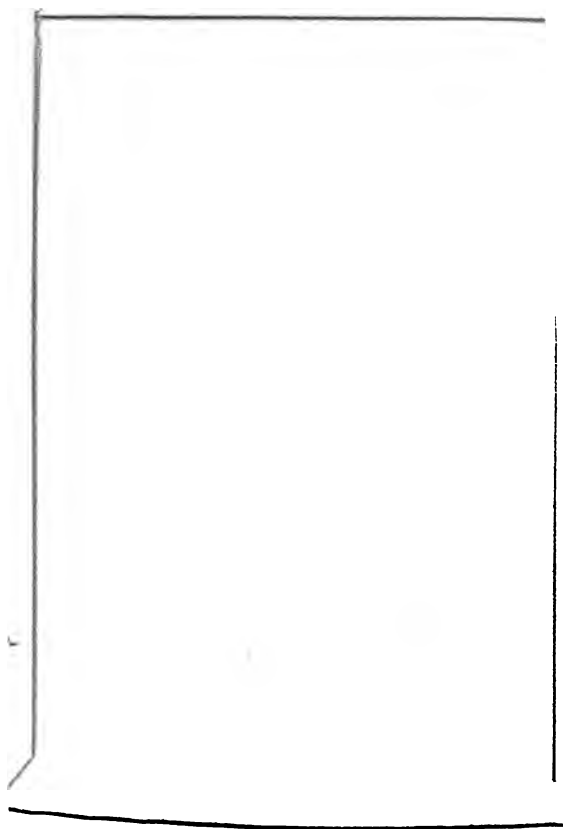
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*A MANUAL*  
*FOR*  
*HOLY COMMUNION.*



"At the Communion Time."

# A MANUAL

FOR

## Holy Communion.

BY

REV. R. H. BAYNES, M.A.,

VICAR OF S. MICHAEL AND ALL ANGELS, COVENTRY; AND

HON. CANON OF WORCESTER CATHEDRAL,

AUTHOR OF 'THE MANUAL OF FAMILY PRAYERS.'

WITH A

Preface

BY THE

RIGHT REV. W. ALEXANDER, D.D.,

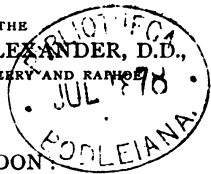
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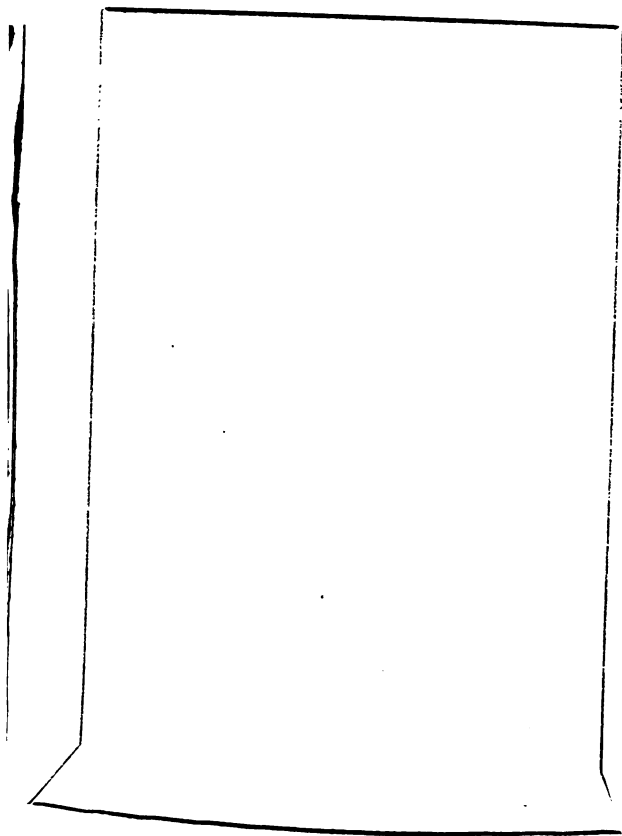




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*Preface, by the Lord Bishop  
of Derry.*

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PALACE, DERRY,  
*January 1878.*

MY DEAR BAYNES,

You ask me for that which is little needed; a few words of introduction to your excellent Manual for the Holy Communion.

Among the hosts of such Manuals which have appeared in the last twenty years, it seems to me to occupy a peculiar place. I mean that it can safely be commended for general circulation. There are others whi

are more elaborate, there are, it may be, some which are more suitable to individual temperament.

Speaking for myself, nothing of the kind could ever supersede or even rival Bishop Ken in my affection. But, even supposing that copies of Ken's '*Approach to the Altar*' could be procured (of which I am not certain), I am tolerably sure that it would not be very well adapted to many minds. The style of the good Bishop's day, the very tenderness and glowing simplicity of his expressions, and certain terms (most true and defensible in themselves) which he had to employ, will awaken in some cases, feelings by no means akin to gentle, pleasant, unquestioning acceptance.

Your Manual seems to combine many things which are most desirable. It is not *too long to be used by the simple and the lowly. The questions for self-examination*

are searching, without tempting the soul to enter into an endless labyrinth of self-analysis; the meditations are fragrant and devout, the Hymns are warm and touching. The whole tone and atmosphere are that of the quiet reverence of the English Church, neither too much nor too little.

The form is convenient, and the type clear and pleasant. That God may greatly bless your good little book is the prayer of,

My dear BAYNES,

Yours affectionately,

WILLIAM DERRY & RAPHOE.



*The Order*  
*of the*  
*Administration of the Lord's Supper,*  
*or*  
*Holy Communion.*







## THE ORDER

OF THE

Administration of the Lord's Supper.

OR

HOLY COMMUNION.

- 
- ¶ *SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume*

*not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other has trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen da after at the farthest. And the Ordinary sh proceed against the offending person according to the Canon.*

- ¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*



**OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.**

*The Collect.*

**ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. Amen.**

- ¶ *Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall, after every Commandment, ask God's mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth*

*Minister.*

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but Me.

*People.* Lord, have mercy upon us and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh His Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy th sabbath-day. Six days shalt thou labour, a' do all that thou hast to do ; but the seventh is the sabbath of the Lord thy God. In it ~~th~~ *shalt do no manner of work, thou, and thy* and thy daughter, thy man-servant, a

maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write

all these Thy laws in our hearts, we beseech Thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying.*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end.  
*Amen.*

*Or,*

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governor, that, in all her thoughts, words, and works,

she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness : Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

*Then shall he said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the people all standing up) saying, The Holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

**I BELIEVE** in one God the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the



Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him anything, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the*

*Homilies already set forth, or hereafter to be set forth by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasures upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven. *St. Matth. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not

of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do you not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry anything out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good found-

ation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love ; which love ye have shewed for His Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord : and look what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalms* xli.

\* *Whist these sentences are in reading, the*

*Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

**Let us pray for the whole state of Christ's Church militant here in earth.**

**ALMIGHTY and ever-living God, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men: We humbly beseech**

**Thee most mercifully** [*to If there be no Alms accept our alms and obla- or Oblations, then tions, and*] **to receive these** *shall the words* [*Of our prayers, which we offer accepting our Alms unto Thy Divine Majesty; and Oblations*] **be left beseeching Thee to inspire** *out unsaid.*  
continually the universal

**Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love. We beseech thee also to save and defend**

all Christian Kings, Princes, and Governors ; and specially Thy servant *VICTORIA* our Queen ; that under her we may be godly and quietly governed : and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments : And to all thy people give Thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

*¶ When the Minister giveth warning for the*

*celebration of the holy Communion (which he shall always do upon the Sunday, or some Holy-day, immediately preceding), after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of His meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily, my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; *but so*) that ye may come holy and clean to

such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is ; First, to examine your lives and conversations by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you



full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

*Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, *decked his table with all kinds of provisions, so*

that there lacketh nothing but the guests to sit down ; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved ? Who would not think a great injury and wrong done unto him ? Wherefore, most dearly beloved in Christ, take you good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come : Wherefore then do ye not repent and amend ? When God calleth you, are ye not ashamed to say ye will not come ? When ye should return to God, will ye excuse yourselves, and say ye are not ready ? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready ; and, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, *that ye will be partakers of this holy Com-*

munion. And as the Son of God did vouchsafe to yield up His soul by death upon the Cross for your salvation ; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded : which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same ; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the Banquet of that most heavenly Food. These things if ye earnestly consider, ye will by God's grace return to a better mind : for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith

we receive that Sacrament; (for then we spiritually eat the Flesh of Christ, and drink His Blood: then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man; Who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, *Jesus Christ*, thus dying for us, and the

innumerable benefits which by His precious Bloodshedding He hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

- *Then shall the Priest say to them that come to receive the holy Communion;*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

- *Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name ; Through Jesus Christ our Lord. Amen.

*¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of His great mercy hath promised forgiveness, of sins to all them that with hearty repentance and true faith turn unto Him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. Amen.

“ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me, all that travail and are heavy laden, and I will refresh you. St. *Matth.* xi. 28.

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. St. *John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins. 1 St. *John* ii. 1.

“ *After which the Priest shall proceed, saying,*

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

“ *Then shall the Priest turn to the Lord's Table, and say,*

*IT is very meet, right, and our bounden duty*

that we should at all times, and in all places, give thanks unto Thee, O Lord,\* Holy Father, Almighty, Everlasting God.

\* *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

*Proper Prefaces,*

*Upon Christmas-day, and seven days after.*

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very Man of the substance of the Virgin Mary His Mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon Easter-day, and seven days after.*

*BUT chiefly are we bound to praise Thee for*



## THE COMMUNION.

is Resurrection of Thy Son Jesus Lord: for He is the very Paschal Lamb which was offered for us, and hath atoned for the sin of the world; who by His death destroyed death, and by His rising hath restored to us everlasting life. Therefore with Angels, &c.

*On Ascension-day, and seven days after.*

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; who after His most glorious Resurrection manifestly appeared to His Apostles, and in their sight ascended up into heaven to prepare a place for us; that He might reign with Him in glory. Therefore with Angels, &c.

*Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord; according to His promise, the Holy Spirit came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into

the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to

gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

**ALMIGHTY** God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption ; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again ; Hear us, O merciful Father, we most humbly beseech Thee ; and grant that we receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour

Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who in the same night that He was betrayed,

(a) took Bread; and, when

He had given thanks, (b) He

broke it, and gave it to His

disciples, saying, Take, eat,

(c) This is my Body which

is given for you: Do This

in remembrance of Me.

Likewise after supper He

(d) took the Cup; and,

when He had given thanks,

He gave it to them, saying,

Drink ye all of This; for

This (e) is My Blood of the

New Testament, which is

shed for you and for many

for the remission of sins: Do

This, as oft as ye shall drink

It, in remembrance of Me.

(a) Here the Priest is to take the Paten into his hands:

(b) And here to break the bread:

(c) And here to lay his hand upon all the Bread:

(d) Here he is to take the Cup into his hand:

(e) And here to lay his hand upon every vessel, (be it Chalice or Flagon) in which there is any Wine to be consecrated.

**Amen.**

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one he shall say,

**THE Body of our Lord Jesus Christ, which**

was given for thee, preserve thy body and soul unto everlasting life. Take and eat This in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

▪ *And the Minister that delivereth the Cup  
to any one shall say,*

**THE** Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

*After shall be said as followeth.*

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any Sacrifice, yet we beseech Thee to accept *this* our bounden duty and service; not

weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

*Or this.*

ALMIGHTY and ever-living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

*Then shall be said or sung,*

**GLORY** be to God on high, and in earth

peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord : And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or*



*more ; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation ; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help ; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments ; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name ; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with

Thy most gracious favour, and further us with Thy continual help ; that in all our works begun continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom who knowest our necessities before we ask, and our ignorance in asking ; We beseech Thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in Thy Son's Name ; We beseech Thee mercifully to incline thine ears to us that have made now our prayers and supplications unto Thee ; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory ; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days, (if there be no Communion,) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of*

Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was con-

*separated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

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“WHEREAS it is ordained in this Office for  
“the Administration of the Lord’s Supper, that  
“the Communicants should receive the same  
“kneeling; (which Order is well meant, for  
“a signification of our humble and grate-

“acknowledgment of the benefits of Christ  
“therein given to all worthy Receivers, and for  
“the avoiding of such profanation and disorder  
“in the Holy Communion, as might otherwise  
“ensue ;) yet, lest the same kneeling should by  
“any persons, either out of ignorance and in-  
“firmity, or out of malice and obstinacy, be  
“misconstrued and depraved ; it is hereby  
“declared, That thereby no adoration is in-  
“tended, or ought to be done, either unto the  
“Sacramental Bread or Wine there bodily re-  
“ceived, or unto any corporal Presence of  
“Christ’s natural Flesh and Blood. For the  
“Sacramental Bread and Wine remain still in  
“their very natural substances, and therefore  
“may not be adored ; (for that were idolatry, to  
“be abhorred of all faithful Christians ;) and  
“the natural Body and Blood of our Saviour  
“Christ are in heaven, and not here ; it being  
“against the truth of Christ’s natural Body to  
“be at one time in more places than one.”

## QUESTIONS FOR SELF-EXAMINATION

BEFORE RECEIVING THE

## HOLY COMMUNION.



"Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting."—  
PSALM cxxxix. 23, 24.

1. Do I endeavour in daily life to remember that the vows of Christ are upon me, and that I am His soldier and servant?

2. Do I live as though I really believed that He will come to be my Judge?

3. Do I daily read some portion of Holy Scripture, and am I earnest in my private prayers?

4. Am I diligent in the frequent use of the means of grace, and willing, if need be, to make some sacrifice in order to attend the appointed services of the Church?

5. Do I come regularly to the Holy Communion, and as often as I possibly can, that I may receive some special gift of grace and strength?

6. Do I try and do good to others in a quiet, earnest, and unobtrusive way?

QUESTIONS FOR SELF-EXAMINATION.

I enter heartily and for Christ's sake  
work in His Church He has given me

As a Sunday school teacher, am I  
faithful, and punctual? As a district  
am I patient, forbearing, and kind?

I strive resolutely against the sin which  
easily beset me, and am I ever on my  
against the temptations by which I am  
led?

Have I been angry, sullen, or resentful,  
I now cherish any unkind thoughts of

Have I been discontented, impatient, or  
ful?

Have I been vain of my appearance or

Have I indulged in evil-speaking, gossip,  
er, or said anything that I knew to be  
e true?

Have I endeavoured to be pure in thought  
d and deed?

Have I given way to sloth or self-  
ice?

Have I denied myself in any way for  
sake, and have I offered freely and  
of my worldly substance to advance  
gdom upon earth?

Do I really desire to be more like Christ,  
grow daily in preparation for His second  
ious appearing?



## DIRECTIONS TO COMMUNICANTS.



I. Receive the Holy Communion whenever an opportunity offers, remembering the words of St. Paul, "As often as ye eat this Bread, and drink this Cup, ye do show the Lord's death until He come."—1 Cor. xi. 26.

II. Bear in mind that the true preparation for Holy Communion is a deep sense of our own sin, an earnest desire for pardon through the precious Blood of Christ, and a firm resolve by God's grace to live more truly as Christ's disciples, and to take up our cross daily and follow Him.

III. Come, if possible, to the Early Celebration of Holy Communion, as the mind is then more fresh and vigorous, and better fitted to enter into the prayer of the Psalmist, "O God, Thou art my God, early will I seek Thee."



UNICANTS.

as begun, pray  
andering thoughts  
artily and audibly  
and Hymns.

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and the "Gloria in  
of the Service it is  
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or making particular  
on behalf of yourself



PASSAGES  
FROM  
HOLY SCRIPTURE,  
FOR  
MEDITATION AT THE CELEBRATION  
OF  
HOLY COMMUNION.



PSALM xxiii.

The Lord *is* my Shepherd ; I shall not want.  
He maketh me to lie down in green pastures :  
he leadeth me beside the still waters.

He restoreth my soul : he leadeth me in the  
paths of righteousness for his name's sake.

Yea, though I walk through the valley of the  
shadow of death, I will fear no evil : for thou *art*  
with me ; thy rod and thy staff they comfort me.

Thou preparest a table before me in the pres-  
ence of mine enemies : thou anointest my head  
with oil ; my cup runneth over.

Surely goodness and mercy shall follow me  
all the days of my life : and I will dwell in the  
house of the Lord for ever.

## PSALM CXI.

Praise ye the Lord. I will praise the Lord with *my* whole heart, *in* the assembly of the upright, and in the congregation.

The works of the Lord *are* great, sought out of all them that have pleasure therein.

His work *is* honourable and glorious : and his righteousness endureth for ever.

He hath made his wonderful works to be remembered : the Lord *is* gracious and full of compassion.

He hath given meat unto them that fear him : he will ever be mindful of his covenant.

He hath showed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hand *are* verity and judgment ; all his commandments *are* sure.

They stand fast for ever and ever, *and are* done in truth and uprightness.

He sent redemption unto his people : he hath commanded his covenant for ever : holy and reverend *is* his name.

The fear of the Lord *is* the beginning of wisdom : a good understanding have all they that do *his commandments* : his praise endureth for ever.



PASSAGES FROM HOLY SCRIPTURE

PSALM cxxx.  
(*For Advent and Lent.*)

Out of the depths have I cried unto  
Lord.

Lord, hear my voice: let thine ears be  
to the voice of my supplications.

If thou, Lord, shouldest mark iniquity,  
Lord, who shall stand?

But *there is* forgiveness with thee, that  
mayest be feared.

I wait for the Lord, my soul doth wait,  
his word do I hope.

My soul *waiteth* for the Lord more than  
that watch for the morning: *I say, more*  
they that watch for the morning.

Let Israel hope in the Lord: for with the  
*there is* mercy, and with him *is* plentiful  
redemption.

And he shall redeem Israel from all  
iniquities.



PSALM cxvi.

I love the Lord, because he hath heard  
my voice *and* my supplications.

Because he hath inclined his ear unto  
therefore will I call upon *him* as long as I live.

The sorrows of death compassed me, and  
pains of hell gat hold upon me: I found  
and sorrow.

Then called I upon the name of the Lord ; O Lord, I beseech thee, deliver my soul.

Gracious *is* the Lord, and righteous ; yea, our God *is* merciful.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

I will walk before the Lord in the land of the living.

I believed, therefore have I spoken : I was greatly afflicted :

I said in my haste, All men *are* liars.

What shall I render unto the Lord *for* all his benefits toward me ?

I will take the cup of salvation, and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord *is* the death of his saints.

O Lord, truly I *am* thy servant ; I *am* thy servant, *and* the son of thine handmaid : thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people,

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

ST. MATTHEW xxvi. 26-30.

And as they were eating, Jesus took Bread, and blessed *it*, and break *it*, and gave *it* to the disciples, and said, Take, eat ; this is My Body.

And He took the Cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it ;

For this is my Blood of the New Testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

And when they had sung an hymn, they went out into the mount of Olives.



ST. LUKE xxii. 14-20.

And when the hour was come, He sat down, and the twelve apostles with Him.

And He said unto them, With desire I have desired to eat this passover with you before I suffer :

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And He took the Cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And He took Bread, and gave thanks, and brake *it*, and gave unto them, saying, This is My Body, which is given for you : this do in remembrance of Me.

Likewise also the Cup after supper, saying, This Cup *is* the New Testament in My blood, which is shed for you.



ST. LUKE xxiv. 28-36.

And they drew nigh unto the village, whither they went : and He made as though He would have gone further.

But they constrained Him, saying, Abide with us : for it is toward evening, and the day is far spent. And He went in to tarry with them.

And it came to pass, as he sat at meat with them, He took Bread, and blessed *it*, and brake, and gave to them.

And their eyes were opened, and they knew Him ; and He vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while He opened to us the Scriptures?

And they rose up the same hour, and returned *to Jerusalem*, and found the eleven gathered *together*, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon.

And they told what things *were done* in the way, and how He was known of them in breaking of Bread.

And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace *be* unto you.



ST. JOHN vi. 32-56.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the Bread of God is He which cometh down from heaven, and giveth life unto the world.

Then said they unto Him Lord, evermore give us this Bread.

And Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

Verily, verily, I say unto you, he that believeth on Me hath everlasting life.

I am that Bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the Bread which cometh down from heaven, that a man may eat thereof, and not die.



I am the living Bread which came down from heaven : if any man eat of this Bread, he shall live for ever : and the Bread that I will give is My Flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us *His* flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you.

Whoso eateth My Flesh, and drinketh My Blood, hath eternal life ; and I will raise him up at the last day.

For My Flesh is meat indeed, and My Blood is drink indeed.

He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.



ST. JOHN x. 14-29.

I am the good Shepherd, and know My *sheep*, and am known of Mine.

As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

And other sheep I have, which are not of this fold : them also I must bring, and they shall *hear My voice* ; and there shall be one fold, *and one Shepherd*.

Therefore doth My Father love Me, because I lay down my life, that I might take it again.

No man taketh it from Me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

My sheep hear My voice, and I know them, and they follow Me :

And I give unto them eternal life ; and they shall never perish, neither shall any *man* pluck them out of My hand.

My Father, which gave *them* Me, is greater than all ; and no *man* is able to pluck *them* out of My Father's hand.



ST. JOHN xvii. 13-24.

And now come I to thee ; and these things I speak in the world, that they might have My joy fulfilled in themselves.

I have given them Thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through Thy truth : Thy word *is truth.*

50      PASSAGES FROM HOLY SCRIPTURE.

As Thou hast sent Me into the world, even so have I also sent them into the world.

And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on Me through their word;

That they all may be one; as Thou, Father, *art* in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

And the glory which Thou gavest me I have given them; that they may be one, even as We are One:

I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.



ACTS ii. 41-47.

Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

*And they continued steadfastly in the apostles'*

doctrine and fellowship, and in breaking of Bread, and in prayers.

And fear came upon every soul : and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common ;

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking Bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.



I CORINTHIANS x. 16, 17.

The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ?

For we *being* many are one Bread, *and* one Body : for we are all partakers of that one Bread.



## 1 CORINTHIANS xi. 23-29.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which He was betrayed took bread :

And when He had given thanks, He brake *it*, and said, Take, eat : this is My Body, which is broken for you : this do in remembrance of Me.

After the same manner also *He took* the Cup, when He had supped, saying, This Cup is the New Testament in My Blood : this do ye, as oft as ye drink *it*, in remembrance of Me.

For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come.

Wherefore whosoever shall eat this Bread, and drink *this* Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord.

But let a man examine himself, and so let him eat of *that* Bread, and drink of *that* Cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.



P R A Y E R S.

BEFORE AND AFTER

H O L Y   C O M M U N I O N.



THE prayers that follow are given simply as aids to the devout communicant. In the still and solemn moments of this Holy Service, there must always be some prayers from the penitent and earnest heart that can scarcely be put into words by others, and it is in these especially that the blessed Spirit helpeth our infirmities, teaching us what to pray for as we ought ; and for our great and endless comfort, we know that our great High Priest before the throne of God is able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for us.

See St. Paul's Epistle to the Hebrews, chap. vii., ver. 24, 25.

## BEFORE COMMUNION.



O LORD Jesu Christ, who camest into the world to save sinners, and who now, at the right hand of the Father, ever livest to make intercession for us ; Vouchsafe to manifest Thy Presence to me now as I draw near to Thy Holy Table. Give me true repentance and Thy Holy Spirit. Pour into my heart such love toward Thee, that, loving Thee above all things, I may attain Thy promise, and be made partaker of Thy heavenly treasure. Feed my longing soul with the Bread of eternal life, that, filled with the sweetness of Thy love, I may go on from strength to strength, till I appear before Thee in Thy heavenly Sion, and rejoice for ever at the marriage supper of the Lamb. Amen.

O GOD the Holy Ghost, Lord and Giver of life, blessed and only Comforter, Spirit of truth and love ; Enter into my heart, I beseech Thee, and dwell there, that henceforth and for evermore I may be Thy temple and dwelling-place. Dispel all darkness by Thy blessed presence, making all things new and bright within. Kindle in me the love of God, that all that is base and low may die in me, and all things belonging to Thee, *O Holy Spirit*, may live and grow in me ; *for the sake of Jesus Christ our Lord.* Amen.

JESU, Master, have mercy on me. Thou canst make me clean, and I come to Thee. To Thy Cross, O blessed Jesu, I bring my sins and my sorrows. There only can I learn aright the evil of my sin, and there only the preciousness of Thy redeeming love. As I kneel at Thy Holy Table, help me to repeat with earnest joy my vows of faithful love and service. Draw me close to Thy wounded Side, keep me Thine for ever, and enable me daily to increase in Thy Holy Spirit more and more until I come to Thy everlasting kingdom. Amen.

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AFTER COMMUNION.



O LORD Jesus Christ, who hast taught us in Thy Holy Word that Thy Flesh is meat indeed, and Thy Blood drink indeed; I bless Thee that I have now duly received Thy holy mysteries. May Thy Body given for me, and Thy Blood shed for my salvation, preserve my body and soul unto everlasting life, that, being nourished and made strong by Thy Holy Sacrament, I may patiently wait for Thine appearing, and be counted worthy to enter into Thine eternal kingdom, Who livest and reignest, with the



Father and the Holy Ghost, one God, world without end. Amen.

WHAT shall I render unto Thee, O Lord, for all the benefits Thou hast done unto me? I have received the Cup of Salvation, and now call upon Thy Holy Name. Lord Jesu! I am not worthy that Thou shouldest come under my roof, and yet Thou hast made my heart Thy home: I am Thine, for Thou hast redeemed me, and hast fed me with the Bread of God that cometh down from heaven. Fill my heart with thankfulness, and let my life show forth Thy praise.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

ALMIGHTY God, my heavenly Father, I bless Thee for the means of grace and for the hope of glory. Thou hast vouchsafed unto me now more than angels' food. May I go from Thy Holy Communion to my daily life, ever mindful of the dying of the Lord Jesus, that the life also of Jesus may be manifest in me.

May Thy Cross, O risen Saviour, teach me self-denial; Thy suffering, patience; Thy victory, hope; and through all the loving discipline of Thy blessed will, bring me at the last to the unveiled vision of Thy heavenly glory,

when no longer through Signs and Sacraments we shall discern Thy presence, but shall see Thee face to face, and be made like unto Thee for ever in Thy eternal and glorious kingdom, where, with the Father and the Holy Ghost, Thou livest and reignest ever one God, world without end. Amen.

“NOW unto Him that loved us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever.” Amen.



7

SURROUNDED as we are on every hand by dangers and temptations, with hearts often cold and wayward, with strong affections cleaving far too constantly to the dust of earth, we need every aid that God has given to help us on our way. And, without doubt, the Holy Communion is the special means of the soul's strength. In it, to use the earnest language of our Service, "we spiritually eat the Flesh of Christ, and drink His Blood; we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us."

Other means of grace have their own peculiar gift of blessing, but each one prepares the devout heart for this, the highest of them all. Private Prayer, in which the soul of the contrite pours forth its deep desire for God in the aloneness of its own separate communion; *Public and Common Prayer*, when the

company of Christ's people plead His own promise, and with one voice and heart send up their supplicating cry to the throne of the heavenly grace,—the Word of the living Lord, whether read at home or proclaimed by the appointed Ministry, revealing to us the whole message of Salvation—all these are vouchsafed gifts of grace, and are all designed to bring us nearer to our God. But in the Holy Eucharist there is a fuller, truer, more ineffable communion with the Father, and His Son Jesus Christ the Righteous. There we feed on the living Bread that came down from heaven. There, by faith, we behold Christ, our Passover, sacrificed for us. There the weak and burdened spirit finds pardon and rest, and hears the "comfortable words" spoken to the inmost heart by the Voice of the great Absolver Himself.

It is a Feast; for we feed on Jesus in our hearts by faith with thanksgiving; a Feast of solemn Commemoration. The simple Elements, the Bread and Wine, take us back in thought along the ages to the upper chamber in Jerusalem. That same night in which He was betrayed, with its full Chalice of uttermost sorrow, and the Baptism of Blood amid the shadows of Gethsemane, frowns forth full before our gaze; and we remember that it was on that dark night that He, in tenderest compassion to the Church He was so soon to purchase with His own blood, bade us keep the Feast. Here,

like the Virgin Mother, we may stand beneath the Cross, and while with hushed and adoring souls we look on Him, the mighty Sacrifice, we well may cry,—

“Rock of Ages, cleft for me,  
Let me hide myself in Thee.  
Let the Water and the Blood  
From Thy wounded Side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure.”

It is a Feast of Life. Our Lord's own words on this point are too plain to be misunderstood: “Verily I say unto you, Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. For My Flesh is Meat indeed, and My Blood is Drink indeed.” In the light of such solemn utterances as these, how can we account for the easy and complacent way in which, year after year, the majority in our congregations turn their backs without a misgiving upon that Table prepared for them in the wilderness, to which the Lord Himself in His great love has invited them?

It is a Feast of Anticipation. Over every Communion Table might the text be inscribed, “As often as ye eat this Bread, and drink this *Cup*, ye do show forth the Lord's death till He come.” For that glad coming the whole Church

waits and prays. They who are gone from amongst us, whose course is ended, and who are now safe in the rest of His Paradise, and we who remain amid the hard conflict and the abounding sorrows and temptations of the life below, all join in one united voice of deepening supplication, — "Lord Jesus, come quickly." Then, all these Signs and Sacraments shall be no longer needed, for in the unveiled vision, and amid the Resurrection glory, we shall see Him as He is, and, awaking up in his likeness, shall be satisfied for ever.

Surely, if such thoughts as these in regard to the Holy Communion were more habitually present with us, our own attendance at It would be more regular, and our own preparation for it more earnest, searching, and devout. It is Christ's own Feast of Love and Strength for all His followers. If only thoroughly in earnest, we are not to busy ourselves with questions, or even doubts and fears, as to our fitness for receiving so great a mystery. "Arise ! He calleth thee," is the exhortation addressed to us ; and because He calls, with thankful, loving, and adoring souls should we gladly come.

Nor let any one imagine that a frequent attendance at the Holy Table in any the least degree detracts from the solemn reverence we should always feel in thus partaking spiritually of the Body and Blood of our Master and only Saviour Jesus Christ. All true experience is

entirely opposed to such a mistaken theory as this. It is the constant and frequent communicant who receives the largest measure of blessing. To him the Lord manifests Himself in ways the world knows not of, teaching him the lessons so hard to learn, of a simple obedience, an undoubting faith, an all-embracing charity, and making him strong for the appointed work and warfare of his daily life.—R. H. B.



Bishop Jeremy Taylor urges to this Feast in his own peculiar and eloquent way :—

“All Christian people must come. They indeed that are in a state of sin must not come so ; but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come : that is no excuse for their not coming, only they must not bring their enmity along with them, but leave it and come. They that have variety of secular employments must come, only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast ; but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come, lest they

become weak ; and the weak that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse : they that have no leisure must come hither, that, by so excellent religion, they may sanctify their business. The penitent sinners must come, that they may be justified ; and they that are justified, that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily ; and they that have a less degree of reverence must come often, to have their reverence heightened. That as those creatures that live among snows of the mountains turn white with their food and conversation with such perpetual whiteness, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on Him and conversations, not only in His courts, but in His very heart, and most secret affections, and incomparable purities."



If we communicate intelligently, we can hardly fail of doing it reverently. We shall feel that no mere formal preparation can satisfy us in coming to such a Feast ; but that faith, penitence, charity and every Christian grace,



must be in lively exercise in the soul that would feed upon Christ by faith with thanksgiving. As a general rule, a longing desire to participate is evidence of meetness to participate, and is the state to which we should aim to bring ourselves in view of the Communion; for such hungering and thirsting souls will be filled, though it does not follow that because our hearts are cold, the Sacrament and its blessing are not for us; and above all, let us remember that the great requisite is the wedding garment—the all-sufficient righteousness of Christ. His atoning and sanctifying work constitutes our title and our meetness for the Feast. Enrobed in these, when the great King comes in to see the guests, it will be with no stern inquiry, "How camest thou in hither?" but saying, "Eat, O friends! drink; yea, drink abundantly, O beloved!"—  
DR. LEWIS.



O my soul, how lovingly doth the Lord knock at thy door with a desire of entering in and resting with thee! Arise, O my soul, and Christ shall give thee light; not only the shepherds of Bethlehem had cause of joy, who found as it was told them, but thou hast cause of joy too, who shalt find the joy of Israel. No marvel that Martha and Mary went forth to meet the Lord, knowing how He would fill their minds with celestial consolation. Go forth, O my soul,

to meet Him that cometh unto thee, who is the stay, yea, the whole stay of all thy being. The water that is separated from the fountain vanisheth ; the bough that is cut from the tree withereth ; the body from which the soul is gone dieth ; depart not, therefore, O my soul, from the Soul of thy soul, but embrace Him with all gladness. Lord, as there is no doubt but that such was the excess of Thy love and favour, whereat even the angels were amazed, so is it sure that I was most bound, not only to run the way of all Thy commandments, but also to spend my life for the love of Thee. Thou hast bestowed on me this so excellent a gift, more noble than human understanding is able to conceive, from whence springeth an obligation which doth bind me unto Thee. Who doth not see that I shall be most unthankful, if I acknowledge not Thy singular love? O my heart, open thyself, and show with what bond of reloving, Jesus loving thee, thou art bound.—DR. SUTTON.



See that you fight as His servant. Fight in His Church, under the shadow of His Cross ; claim and hold thy place in the host over which floats evermore that blood-red standard. Go not out of it, lest thou deliver thyself unto Satan. Remember, that though he is no ruler in Christ's regenerate world, he is yet the ruler of the dark-

ness of this world. Walk, then, in the light, with the children of the light. Forsake not the assembling of yourselves together ; hold fast the form of sound words ; keep within the new Jerusalem. Let not the host of the uncircumcised find thee wandering, for idleness or vaunt, or curiosity or lust, into the land of the Philistines ; hold thyself, for thy safety, in the city of thy God. There is the great Captain of thy salvation ; there are the Sacraments of His grace ; there the prayers, and blessings, and examples, and fellowship of His elect ; there the fiery squadrons of His unseen army filling the mountain round about His prophet. Abide thou there, and be faithful in thy post, and thou art safe for ever. But do thy own work in that post. Take unto thee all the armour of God ; mortify thy lusts ; use thy aids of prayer, watching, and fasting with Christ. Remember the Master's word : " This kind goeth not out but by prayer and fasting."\* A life of sloth, or ease, or indulgence, is not His life. Follow Him indeed, and the enemy shall not harm thee. His grace shall not fail thee, His love shall not forget thee, His arm shall not cease to shelter thee. He is at thy right hand, thou shalt not be moved. Yea, and soon thou shalt see the blessed end. The tarrying ages have almost passed ; the eastern sky burns beneath the coming footsteps ; the

\* St. Matt. xvii. 21.

army of the saints is massing ; this very year may, for aught we know, see the Lord amongst us in all His manifested glory. And then comes the mighty overthrow ; then shall the accuser be cast down ; then, beside the Master, shalt thou judge angels ; then shall be the victory which thou hast expected ; then shall the dark forms for ever vanish from thine eyes ; then shall evil, driven in upon itself, be for thee a terror of the night that is over, remembered only to exalt the triumph of His might and of His love, who hath by the blood of His Cross lifted thee above it. Then shalt thou have reached the bright, the blessed, the eternal rest ; when He hath "put all enemies under His feet,"\* and when, through His almighty grace, for each one who hath endured unto the end, "this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and death shall be swallowed up in victory."—BISHOP WILBERFORCE.



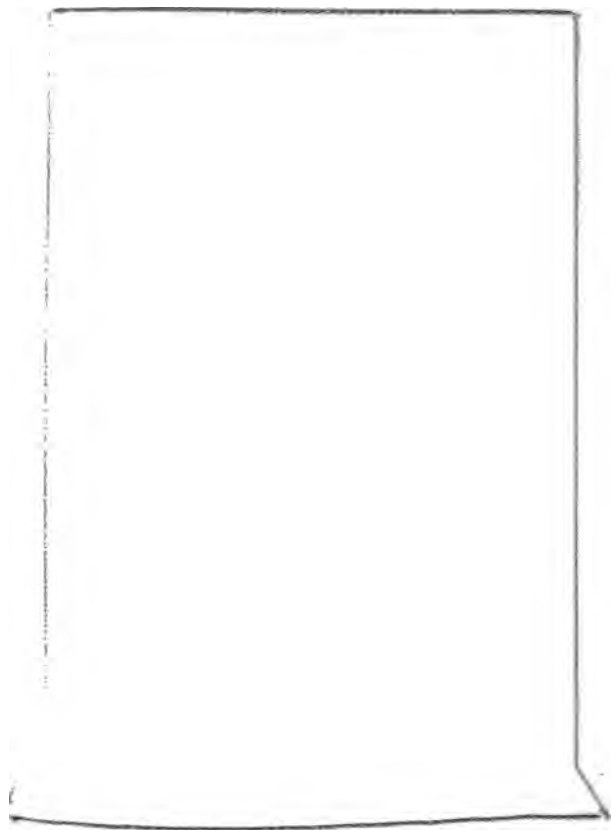
The solemn remembrance before God of the one eternal Sacrifice ; the Real Spiritual Presence of the great Bishop of souls feeding His church with the Bread of life, which cometh down from heaven ; the blessed Communion, lifting these

\* 1 Cor. xv. 25.

soiled and yearning hearts to the glorified Humanity on high ; and the dedication of body, soul, and spirit, as a living sacrifice, incorporate in His, and by Him presented in Himself to His Father and our Father ; these are the truths of the Eucharistic sacrifice. They find their best expression in full and frequent celebrations, in the united voice of intelligent prayer and song, in the Priestly blessing and the Eucharistic eating and drinking of all present. They constitute a ceremonial which is at once national, scriptural, and impressive. Instead of lingering in the Levitical court of the sacrifices, vainly grasping at shadows, that have passed away, they lead the Christian forward—clergy and people together—to the very Presence above the cherubim. They enable us all, as kings and priests unto God, to eat of the Most Holy in the holy place ; for the Memorial which we there eat and drink for the remembrance of Christ is to us the very sacrifice—His Body broken and His Blood shed, unto forgiveness, remission of sins, and immortal life.

CANON TREVOR.

*H Y M N S.*



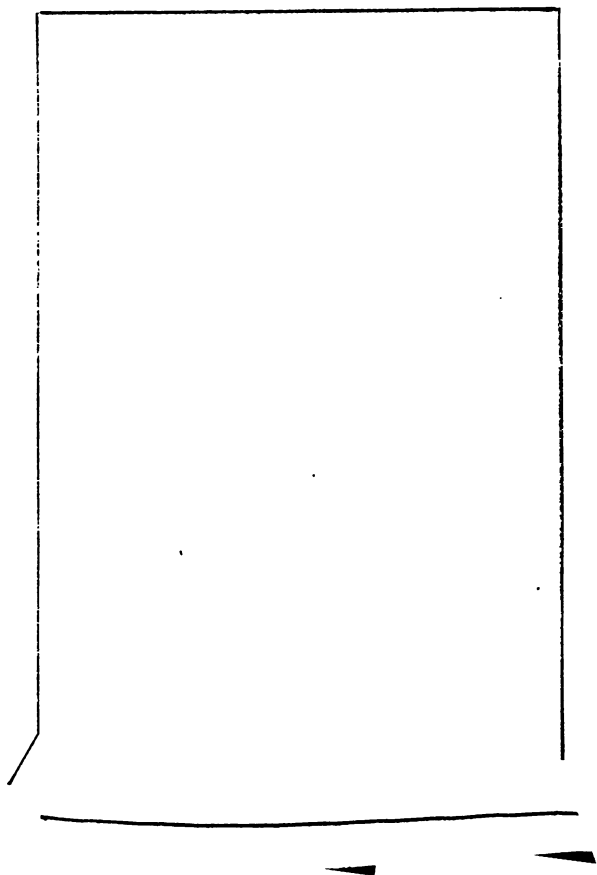


H Y M N S  
ON  
H O L Y C O M M U N I O N .



THE Hymns that follow may be profitably used as helps to holy meditation in the pauses of the Communion Office, and specially when there is a large number of Communicants. They are full of earnest thoughts that gather round the Person and the work of Jesus Christ, and they contain many prayers and aspirations peculiarly suitable for all who draw near with faith and take the Holy Sacrament, to their great and endless comfort.





## H Y M N S.

---

### I

CALM lay the city in its double sleep,  
Beneath the Pascal Moon's cold, silvery light,  
That flung broad shadows o'er the rugged steep  
Of Olivet that night.

But soon the calm was broken, and the sound  
Of strains all sweet and plaintive filled the air;  
And deep-toned voices echoing all around,  
Made music everywhere.

The Holy Rite is o'er ; the Blessed Sign  
Is given to cheer us in this earthly strife ;  
The Bread is broken, and outpoured the Wine,—  
Symbol of better Life.

The bitter cup of wrath before Him lies ;  
And yet, as up the steep they pass along,  
The mighty Victim to the Sacrifice,  
They cheer the way with song.

*We* ne'er can know such sorrow as that  
    night  
    Pierced to the heart the suffering Son of  
    God;  
And every earthly sadness is but light  
    To that dark path He trod !

And yet how faint and feeble rise our songs,  
    How oft we linger 'mid the shadows dim !  
Nor give the glory that to Him belongs  
    In Eucharistic hymn !

O for an echo of that chant of praise !  
    O for a voice to sing His mighty love !  
O for a refrain of the hymns they raise  
    In the bright Home above !

Touch Thou our wayward hearts, and let them  
    be  
    In stronger faith to Thy glad service given,  
Till, o'er the margin of Time's surging sea,  
    We sing the song of Heaven !  
R. H. B.

## 2

FATHER, for Jesus' sake,  
    *Low* at the footstool of Thy throne I pray,  
    *That Thou into* Thine arms of love to-day  
    *My* trembling soul will take.

Thine eyes can see, I know,  
How many a dark and fearful spot of sin  
Stains the white garment Thou didst cloth it in,  
Once undefiled as snow.

I dare not come alone  
Into Thy presence, for that sin to plead ;  
But there is One who waits to intercede,  
Whose merits will atone.

Into the holy place  
He takes the incense of our common prayer,  
Which, mingling with His own, ascendeth  
there,  
Up to Thy throne of grace.

All too unclean it is,  
Too cold and weak above this earth to rise,  
Save He, in love eternal, sanctifies  
And hallows it with His.

Therefore accept from me,  
Through His hands, now my weak and wavering  
will ;  
And deign my heart's deep longing to fulfil,  
As it seems best to Thee.

Pour down Thy healing light  
Into the dark depths of my soul this day !  
Dissolve the mists and shadows, and I pray  
Let it no more be night.

Spirit of love, reveal  
All hidden sins against Thy blessed Name,  
That I may weep for them in utter shame,  
As in Thy Church I kneel.

And now, O cleanse them out !  
Make fair again thine olden dwelling-place ;  
And let the fruitful streams of love and grace  
Compass it round about.

Lord, with repentance give  
Faith deep and pure, that nought may under-  
mine  
Of all that's evil in this world of Thine,—  
Faith that shall breathe and live.

In loving labour sweet,  
Such as He left us to do here for Him ;  
O Light of light, shine on the pathway dim  
Which bore His blessed Feet !

Pour from the hallowed Cup  
Our dear Lord's stainless life into mine  
own ;  
Put it to my soul's lips—so thirsty grown !—  
And let them drink it up.

ADA CROSS.

## 3

NO Gospel like this Feast  
Spread for Thy Church by Thee ;  
Nor prophet nor evangelist,  
Preach the glad news so free.

All our Redemption cost,  
All our Redemption won ;  
All it has won for us, the lost—  
All it cost Thee, the Son ;—

Thine was the bitter price,  
Ours is the free gift given ;  
Thine was the Blood of Sacrifice,  
Ours is the Wine of Heaven.

For Thee the burning thirst,  
The shame, the mortal strife,  
The broken Heart, the Side transpierced,  
To us the Bread of Life.

To Thee our curse and doom,  
Wrapt round Thee with our sin ;  
The horror of that mid-day gloom,  
The deeper night within.

To us Thy home in light,  
Thy "Come, ye blessed, come !"   
Thy bridal raiment pure and white,  
Thy Father's welcome home.

Here we would rest midway,  
As on a sacred height,—  
That darkest and that brightest Day  
Meeting before our sight.

From that dark depth of woes  
Thy love for us hath trod,  
Up to the heights of blest repose  
Thy love prepares with God ;

Till, from self's chains released,  
One sight alone we see—  
Still at the Cross, as at the Feast,  
Behold Thee, only Thee !

*Author of "THE THREE WAKINGS."*

## 4

HERE, O my Lord, I see Thee face to face,  
Here would I touch and handle things unseen ;  
Here grasp with firmer hand the eternal grace,  
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God,  
Here drink with Thee the royal Wine of  
heaven ;  
Here would I lay aside each earthly load,  
Here taste afresh the calm of sin forgiven.

*This is the hour of banquet and of song,  
This is the heavenly Table spread for me ;*

Here let me feast, and, feasting, still prolong  
The brief bright hour of fellowship with Thee.

Too soon we rise ; the symbols disappear ;  
The Feast, though not the love, is passed and  
gone ;  
The Bread and Wine remove, but Thou art here ;  
Nearer and nearer ; still my Shield and Sun.

I have no help but Thine ; nor do I need  
Another arm save Thine to lean upon ;  
It is enough, my Lord, enough indeed ;  
My strength is in Thy might, Thy might  
alone.

I have no wisdom, save in Him who is  
My wisdom and my teacher, both in one ;  
No wisdom can I lack while Thou art wise,  
No teaching do I crave, save Thine alone.

Mine is the sin, but thine the righteousness ;  
Mine is the guilt, but Thine the cleansing  
blood ;  
Here is my robe, my refuge, and my peace,—  
Thy blood, Thy righteousness, O Lord, my  
God.

I know that deadly evils compass me,  
Dark perils threaten ; yet I would not fear,  
Nor poorly shrink, nor feebly turn to flee ;  
Thou, O my Christ, art buckler, sword, and  
spear.



But see, the Pillar-cloud is rising now,  
And moving onward through the desert  
night ;  
It beckons, and I follow, for I know  
It leads me to the heritage of light.

Feast after feast thus comes and passes by ;  
Yet, passing, points to the glad feast above ;  
Giving sweet foretaste of the festal joy,  
The Lamb's great Bridal Feast of bliss and  
love.

REV. H. BONAR, D.D.

## 5

ACCORDING to Thy gracious word,  
In meek humility,  
This will I do, my dying Lord,  
I will remember Thee.

Thy Body broken for my sake  
My Bread from heaven shall be ;  
Thy Sacramental Cup I take,  
And thus remember Thee.

Gethsemane can I forget?  
Or there Thy conflict see,  
Thine agony and bloody sweat,  
And not remember Thee?

When to the Cross I turn mine eyes,  
And rest on Calvary,  
O Lamb of God, my Sacrifice,  
I must remember Thee.

And when these failing lips grow dumb  
And mind and memory flee,  
When Thou shalt in Thy kingdom come,  
Jesu ! remember me.—AMEN.

JAMES MONTGOMERY.

## 6

JESU, to Thy Table led,  
Now let every heart be fed  
With the true and living Bread.

While in penitence we kneel,  
Thy sweet Presence let us feel,  
All Thy wondrous love reveal !

While on Thy dear Cross we gaze,  
Mourning o'er our sinful ways,  
Turn our sadness into praise !

When we taste the mystic Wine,  
Of Thine outpoured Blood the sign,  
*Fill our hearts with Love Divine !*

NS.

ounded Side,  
ed the healing tide ;  
l sorrows hide !

of sin release,  
ng faith increase,  
rant us Thy peace !

y piercèd Hand,  
y Throne we stand,  
and better Land !—AMEN.  
R. H. B.

7

aud and worship Thee,  
ncarnate Deity,  
man eats angels' food,  
of life, the precious Blood.

seek Thine altar-throne,  
ry soul in suppliant tone,  
s own voice comes whispering by  
with tears—Lord, is it I ?

it I who doubt if Thou  
at with us now,  
king breast,

As if no Paschal blood had gleamed  
On lips which grace has once redeemed ?

Jesu, what Love can Thine transcend,—  
Love without measure, time, or end,  
Which gives to those who seek Thy Feet  
Thy Blood to drink, Thy Flesh to eat ?

O Glory, that no tongue can tell,  
O Presence most ineffable,  
Hidden in Forms of Bread and Wine,  
Faith now adores her Lord Divine.

Yes, spotless Victim, sinless Priest,  
We hail Thee in this awful Feast ;  
And pray through it our souls uplift  
To Thee, the Giver and the Gift.

In hours of woe, in time of wealth,  
Be this sweet food the spirit's health,  
Till in this strength we reach our home,  
Till to the Mount of God we come.

There we shall see, unveiled at last,  
When Holy Sacraments are past,  
The Presence which on earth we own,  
And ever know as we are known.

Jesu, all laud and praise to Thee !  
At this high Feast our prayer shall be,  
That we, who hymn this mighty grace,  
In heaven may see Thee face to face.

W. CHATTERTON DIX.

## 8

SINNERS, obey the Gospel-word !  
Haste to the Supper of your Lord ;  
Be wise to know your gracious day—  
All things are ready, come away !

Ready the Father is to own,  
And kiss His late returning son :  
Ready your loving Saviour stands,  
And spreads for you His bleeding hands.

Ready the Spirit from above,  
With sevenfold gifts of light and love,  
To apply and witness with the Blood,  
And wash, and seal the sons of God.

Ready for you the angels wait,  
To triumph in your blest estate :  
Tuning their harps, they long to praise  
The wonders of redeeming grace.

The Father, Son, and Holy Ghost  
Are ready with their shining host :  
All heaven is ready to resound,  
"The dead's alive! the lost is found."

Come then, ye sinners, to your Lord,  
In Christ to paradise restor'd :  
His proffer'd benefits embrace,  
The plenitude of gospel grace :

A pardon written with His blood,  
The favour and the peace of God ;  
The seeing eye, the feeling sense,  
The mystic joys of penitence :

The godly fear, the pleasing smart,  
The meltings of a broken heart ;  
The tears that tell your sins forgiven ;  
The sighs that waft your souls to heaven ;

The guiltless shame, the sweet distress,  
The unutterable tenderness ;  
The genuine meek humility ;  
The wonder, "Why such love to me !"

The o'erwhelming power of saving grace,  
The sight that veils the seraph's face ;  
The speechless awe that dares not move,  
And all the silent Heaven of love.

REV. C. WESLEY.

## 9

O JESU, bruised and wounded more  
Than bursted grape, or bread of wheat;  
The Life of Life within our souls,  
The Cup of our Salvation sweet;

We come to show Thy dying hour,  
Thy streaming vein, Thy broken flesh,  
And still the blood is warm to save,  
And still the fragrant wounds are fresh.

O Heart that, with a double tide  
Of blood and water, maketh pure ;  
O Flesh once offered on the Cross,  
The gift that makes our pardon sure :

Let never more our sinful souls  
The anguish of Thy Cross renew ;  
Nor forge again the cruel nails  
That pierced Thy victim Body through.

Come, Bread of Heaven, to feed our souls,  
And with Thee, Jesus, enter in ;  
Come, Wine of God, and as we drink  
His precious blood, wash out our sin.

C. F. ALEXANDER.

## IO

STRIKE the world's clamour dumb,  
My Saviour, while I come  
At Thy loved call, in meekness drawing nigh,  
To hear Thee sweetly say,  
Eat of My Supper, yea,  
Drink, My belovéd, here abundantly.

I who have strayed and erred  
In thought and deed and word,  
Whose hardness crucified my Lord afresh,  
Unworthy though I be,  
Thou callest even me,  
*My God, to drink Thy blood and eat Thy Flesh*

I understand not why  
From Thy cloud-agony  
Should rise my Sun, dispelling all the mist ;  
Thy hunger give me meat ;  
Thy bitter be my sweet ;  
Thy sacrifice of pain my Eucharist.

But this Thy children know,  
This holy Feast below  
Doth feed the life deep-hid with Christ in God ;  
And when Thy day shall shine,  
With us Thou shalt drink wine,  
*This* mystic wine-press Who alone hast trod.

Here my blest spirit knows  
True fellowship with those  
Who yet on earth are nobly militant :  
And those who lie at rest  
Till that be manifest,  
For which creation's thirsty soul doth pant.

I offer and present,  
Taking Thy Sacrament,  
Soul, spirit, body, for an offering true :  
Lord, who hast died for me,  
Teach me to live for Thee,  
That in my life the world Thy death may view.

By Thee, O Undeiled !  
Laid, like a little child,  
On the pure bosom of the Church, Thy Bride,



Lord, Thou shalt look on me,  
 My Saviour God, and see  
 Of Thy soul's travail, and be satisfied.

E. H. HICKES

# I I

TRUE Bread of life, in pitying mercy given,  
 Long-famished souls to strengthen and to feed  
 Christ Jesus, Son of God, true Bread of Heaven  
 Thy Flesh is meat, Thy Blood is drink indeed

I cannot famish, though this earth should fail,  
 Though life through all its fields should pin  
 and die ;

Though the sweet verdure should forsake each  
 vale,

And every stream of every land run dry.

True Tree of life ! of Thee I eat and live,—  
 Who eateth of Thy fruit shall never die ;  
 'Tis Thine the everlasting health to give,  
 The youth and bloom of immortality.

Feeding on Thee, all weakness turns to power,  
 This sickly soul revives, like earth in spring ;  
 Strength floweth on, and in each buoyant hour  
 This being seems all energy, all wing.

Jesus, our dying, buried, risen Head,  
 Thy Church's Life and Lord, Immanuel !  
*At Thy dear Cross we find the eternal Bre*  
*And in Thy empty tomb the living well*

REV. H. BO

## I 2

I BORE with thee long weary days and nights,  
Through many pangs of heart, through many  
tears ;

I bore with thee thy hardness, coldness, slights,  
For three-and-thirty years.

Who else had dared for thee what I have dared ?

I plunged the depth most deep from bliss above ;

I not My flesh, I not My spirit spared :

Give thou Me love for love.

For thee I thirsted in the daily drouth,

For thee I trembled in the nightly frost ;

Much sweeter thou than honey to My mouth ;

Why wilt thou still be lost ?

I bore thee on My shoulders and rejoiced ;

Men only marked upon My shoulders borne

The branding Cross, and shouted, hungry-voiced,

Or wagged their heads in scorn.

Thee did nails grave upon My hands, thy name

Did thorns for frontlets stamp between Mine  
eyes ;

I, Holy One, put on thy guilt and shame,

I,—God, Priest, Sacrifice !

A thief upon My right hand and My left ;

Six hours alone, athirst, in misery ;

At length, in death, one smote My heart, and cleft

A hiding-place for thee.

Nailed to the racking Cross, than bed of down,  
More dear, whereon to stretch Myself and sle  
So did I win a kingdom,—share My Crown :  
A harvest,—come and reap !

CHRISTINA ROSSETTI

### 13

JESU, thou Joy of loving hearts !

Thou Fount of life ! Thou Light of men !  
From the best bliss that earth imparts,  
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood ;  
Thou savest those that on Thee call ;  
To them that seek Thee, Thou art good,  
To them that find Thee—All in All !

We taste Thee, O Thou living Bread,  
And long to feast upon Thee still ;  
We drink of Thee, the Fountain-head,  
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,  
Where'er our changeful lot is cast ;  
Glad when Thy gracious smile we see,  
Blest when our faith can hold Thee fast.

O Jesu, ever with us stay !  
Make all our moments calm and bright,  
*Chase the dark night of sin away,—*  
*Shed o'er the world Thy holy light !*

S. BERNARD, *Translated by Pa*

## 14

BY the Cross of Jesus standing,  
Love our straitened souls expanding,  
Taste we now the peace and grace.  
Health from yonder Tree is flowing,  
Heavenly light is on it glowing,  
From the blessed Sufferer's face.

Here the holy, happy greeting ;  
Here the calm and joyful meeting,—  
God with man in glad accord.  
Love, that Cross to us is telling,  
Darkness, doubt, and fear dispelling,—  
Love in Jesus Christ our Lord.

Here is pardon's pledge and token ;  
Guilt's strong chain for ever broken,—  
Righteous peace securely made.  
Brightens now the brow once shaded,  
Freshens now the face once faded,—  
Peace with God now makes us glad.

All the love of God is yonder,—  
Love above all thought and wonder ;  
Perfect love that casts out fear.  
Strength like dew is here distilling,  
Glorious life our souls is filling—  
Life eternal only here.

Here the living water welleteth,  
Here the rock, now smitten, telleth  
Of salvation freely given.

This the fount of love and pity,  
This the pathway to the City ;  
This the very gate of Heaven.

REV. HORATIUS BONAR, D.D

## 15

ETERNAL Spirit, gone up on high,  
Blessings for mortals to receive,  
Send down those blessings from the sky  
To us Thy gifts and graces give.  
With holy things our mouths are filled,  
O let our hearts with joy o'erflow ;  
Descend, in pardoning love revealed  
And meet us in Thy courts below.

Thy Sacrifice without the gate  
Once offered up we call to mind,  
And humbly at Thy altar wait,  
Our interest in Thy death to find.  
We thirst to drink Thy precious Blood,  
We languish in Thy wounds to rest,  
And hunger for immortal food,  
And long on all Thy love to feast.

O that we now Thy flesh may eat,—  
Its virtue really to receive ;  
*Empowered by this immortal meat  
The life of holiness to live.*

Partakers of Thy Sacrifice,  
O may we all Thy nature share,  
Till to the holiest Place we rise.  
And keep the Feast for ever there.  
REV. CHARLES WESLEY, M.A.

## 16

AS o'er life's dangerous paths we sadly tread,  
While passing through this strange and weary  
land,  
Lo! a rich Feast of Love for us is spread  
By the nail-pierced Hand.

Fainting and footsore, toil we in the way ;  
No manna glistens on the desert sod ;  
And yet to earnest souls, that kneel and pray,  
There comes the Bread of God.

For us there flows no pure life-giving rill,  
Such as for Israel's need of old sufficed ;  
Yet here our thirsting spirits we may fill  
With the glad Wine of Christ.

Resting beneath His shadow, cool and sweet,  
We gain fresh strength for conflict with our foes ;  
Here the lone desert, with its sultry heat,  
Doth blossom as the rose.

And though these earthly shadows, dark and dim,  
Veil from our sight His blessed Presence now,  
Yet faith exulting lifts her eyes to Him,  
And sees the thorn-crowned Brow !

Waves from the ocean of His mighty love  
 Break in rejoicing on the expectant shore,  
 Whispering sweet voices of the Land above,  
 Where storms shall be no more.

Glad, then, and sacred to all lowly hearts,  
 The Table spread by the dear Hands of  
 Christ,  
 Where He His gifts of blessing still imparts  
 In Holy Eucharist !

Telling of Calvary and its bitter Cross,  
 The nails, the thorns, and the spear-wounded  
 Side ;  
 Bidding us count all earthly things but loss,  
 For love of Him who died.

Pointing us onward to the Day of Light,  
 When, 'mid the glories of His Home Divine,  
 Christ and His Church, in robes of purest white  
 Shall drink His own new Wine !

R. H. B.

## 17

BESIDE this hoary olive tree,  
 Whose roots embrace the sacred hill  
 O'ershadowing Gethsemane,  
 Rest thou, O Pilgrim, and be still :  
 Where the disciples watched that wondrous  
 scene,  
 And feet of pitying angel-witnesses have be

Let silent thought communion hold,  
One solemn, sacramental hour,  
With Him that suffering here, of old,  
Sore anguish in its tranquil bower,  
Expressed "the human agony of God,"  
In tears of deadly sorrow, and great drops of  
blood.

Under His shadow kneel and feed,  
Tasting His fruit, the soul's true Vine ;  
Here first that blood, its "drink indeed,"  
Was shed, our Eucharistic wine,  
Ere yet His broken Body, on the tree,  
Was lifted up for us, Jerusalem, and for thee.

Ah, see ! beneath that olive-shade  
He bears for us the averted blow ;  
See from His lips the life-blood fade ;  
They, quivering, taste our cup of woe :  
It passed not from Him, till He drained it  
deep,  
Alone in grief's dread hour. Why, watchers,  
do ye sleep ?

For ever, O Gethsemane,  
With thee will precious memories dwell :  
That bloody sweat and agony,  
Must not our souls remember well ?  
When there is no more sorrow, death, or pain,  
New songs of love will bless the Lamb that  
once was slain !



Yea, be Thy cross and passion, Lord,  
Imprinted on our hearts for aye,  
Abiding as the eternal Word,  
With things that shall not pass away :  
Write there the record of that grief unknown,  
Until we trace Thy wounds of love before the  
throne.

## 18

"THE cup My Father giveth Me !" How deep  
With holy import are these golden words !  
Art thou of those who tearful vigils keep,  
While earth no cup of joy or peace affords ?  
While all around—above—looks dark and drear,  
No friend to solace, and no kinsman near ?  
Art thou alone, with none to sympathise,—  
With none to understand thy secret grief,  
Kindly to ask thee, "Why those bosom-sighs,—  
Whose speechless voice in vain implores  
relief?"  
Ponder this word, ay, ponder it again,  
Till sorrow smile, like sunshine after rain.  
For know, the cup that Jesus drank for thee  
Was drugged with *that* thy lips may never  
know ;  
Sweet was the gall that mocked Him on the tree  
To that deep Garden-cup of secret woe,  
*When those* He prayed to watch through that  
*dark hour,*  
*Untended left Him to its mid-night power.*

"The cup My Father giveth Me!" 'Tis o'er!—  
Not *such* the cup His hand doth place in  
thine :

That cup was emptied, to be filled no more ;  
The cup He handeth thee is cheering wine ;  
Sweet earnest-token of the joy to come,  
When He shall pledge His kinsman-guests at  
Home.

"Shall I not drink it?" hear Him meekly say ;  
"Shall I not drink the cup My Father gives?"  
And canst *thou*, then, when welcomed, turn  
away,

Nor quaff the cup of life from Him who lives?  
Sweet pledge of love — Hope's life-draught—  
until He

Who drank Death's cup shall share Life's cup  
with Thee.

## 19

WHY should I call Thee Lord who art my  
God?

Why should I call Thee Friend who art my  
Love?

Or King, who art mine only Spouse above,  
Or call Thy sceptre in my heart Thy rod?

Lo, now Thy banner over me is love,

All heaven flies open to me at Thy nod,  
For Thou hast lit Thy flame in me a clod,  
Made me a nest for dwelling of Thy Dove.

What wilt thou call me in our home above  
Who now hast called me friend? how will it be  
When Thou for good wine settest forth the  
best?  
Now Thou dost bid me come and sup with  
Thee,  
Now Thou dost make me lean upon Thy  
breast—  
How will it be with me in time of love?  
CHRISTINA G. ROSSETTI.

## 20

GREAT Shepherd of Thy ransomed flock,  
Send down on all Thy gifts to-day,—  
The water from the Riven Rock,  
The manna gleaming on our way.

Yea, more! from out Thy pierced side,  
Whence flowed the Water and the Blood,  
Pour on our souls the crimson tide,  
And wash us in that cleansing flood.

Still journeying on amid the waste,  
And fainting oft beneath the strife,  
Our longing spirits yearn to taste  
Thy heavenly food, O Bread of life!

And when our broken cisterns fail,  
And leave us thirsting on the sod;  
When all the powers of sin assail,  
We need Thy strength, O Wine of God!

Come to each waiting heart, O Christ !  
In all the fulness of Thy love ;  
Make now this blessed Eucharist  
The earnest of Thy joys above.—AMEN.  
R. H. B.

## 21

SAVIOUR ! us Thy people see,  
Kneeling at Thy Table low ;  
This we do remembering Thee,  
This we do Thy death to show.  
Draw Thou near Thyself, we pray,  
Commune with us by the way.

Let our hearts within us burn,  
Listening to Thy voice of love ;  
Let us now Thy Flesh discern,  
Let Thy Blood our sorrow move ;  
In the Bread and in the Wine,  
Let us taste Thy Life Divine !

If Thy Flesh is meat indeed,  
If Thy Blood is drink Divine,  
Cease we on our husks to feed,  
Cease for stolen streams to pine.  
Let the world on such be feed,  
Evermore give us this Bread !

Flying still as first we fled  
From the dark Egyptian reign,

Eat we thus, the Living Bread,  
Thee our Paschal-Victim slain.  
Sprinkled with Thy Blood once more,  
Death and Hell shall pass us o'er.

Father ! Holy Ghost ! assist  
Us who through the Son draw nigh !  
Christ ! receive our Eucharist,  
Till Thou meet us in the sky !  
Then the Vine's true fruit we see,  
Then we drink it new with Thee.—AMEN  
C. L. FORD.

## 22

JESUS, Thou true and living Bread,  
Sent down from Heaven our hearts to cheer  
Thy Feast of wondrous Love is spread,  
And, all unworthy, we draw near.

We come, for Thou Thyself dost call  
And words of endless comfort speak,  
Low at Thy wounded Feet we fall,  
And pardon through Thy Blood we seek.

Helpless to Thy dear Cross we cling,  
On Thee our sins and sorrows lay,  
Our weary souls to Thee we bring,  
O touch and cleanse them all to-day.

When foes are round us like a flood,  
Uphold us in the bitter strife,  
Thy Body and Thy precious Blood  
Preserve to everlasting life.

Make now Thy nearest Presence known  
In this Thy Feast of Love Divine,  
And hearts that long for Thee alone,  
Fill with the Cup of Heavenly Wine.

Father ! accept for Jesus' sake,  
Our sacrifice of praise and prayer ;  
Like unto Him Thy children make,  
Until the Crown of Life we wear.

R. H. B.

## 23

BEHOLD ! the Eternal King and Priest  
Brings forth for me the Bread and Wine,  
Himself the Master of the Feast,  
His Flesh and Blood the Food Divine !

Jesu ! I come, for Thou dost call ;  
I eat and drink at Thy command ;  
Low at Thy Feet I humbly fall ;  
O touch me with Thy pierced Hand !

Wash thoroughly clean this heart of mine,  
That it may beat for Thee alone ;  
O let it lose its life in Thine,  
And have no will except Thine own.

In weariness be Thou my Rest,  
In loneliness be Thou my Friend,  
In sorrow hold me to Thy Breast  
And keep me, Jesu, to the end !—AMEN.

## 24

YE faithful souls, who thus record  
The passion of that Lamb divine,  
Is the memorial of our Lord,  
A useless form, an empty sign?  
Or doth He here His life impart;  
What saith the witness of your heart?

Is it the dying Master's will,  
That we should this persist to do?  
Then let Him here Himself reveal,  
The tokens of His presence show;  
Descend in blessings from above,  
And answer by the fire of love.

Who Thee remember in Thy ways,  
Come, Lord, and meet and bless us here;  
In confidence we ask the grace,  
Faithful and true to all appear:  
Let all perceive Thy Blood applied;  
Let all discern the Crucified.

'Tis done; the Lord sets to His seal;  
The prayer is heard, the grace is given;  
With joy unspeakable we feel  
The Holy Ghost sent down from heaven!  
The altar streams with sacred Blood,  
*And all the temple flames with God!*

REV. CHARLES WESLEY.

## 25

NEVER farther than Thy cross ;  
Never higher than Thy feet ;  
Here earth's precious things seem dross ;  
Here earth's bitter things grow sweet.

Gazing thus our sin we see,  
Learn Thy love while gazing thus ;  
Sin which laid the cross on Thee,  
Love which bore the cross for us.

Here we learn to love and give,  
And, rejoicing, self-deny :  
Here we gather strength to live,  
Here we gather faith to die.

Symbols of our liberty  
And our service here unite ;  
Captives by Thy cross set free,  
Soldiers of Thy cross we fight.

Pressing onwards as we can,  
Still to this our hearts must tend ;  
Where our earliest hopes began,  
There our last aspirings end.

Till amid the Hosts of Light,  
We in Thee redeem'd, complete,  
Through Thy cross made pure and white,  
Cast our crowns before Thy feet.—AMEN.



## 26

CHRIST, our passover, for us  
Is offered up and slain !  
Let Him be remembered thus  
By every soul of man :  
We are bound above the rest  
His oblation to proclaim ;  
Keep we then the solemn Feast,  
And banquet on the Lamb.

Purge we all our sin away,  
That old accursed leaven ;  
Sin in us no longer stay,  
In us through Christ forgiven :  
Let us now with hearts sincere  
Eat the new unleavened Bread ;  
To our Lord with faith draw near,  
And on His promise feed.

Jesus, Master of the feast,  
The feast itself Thou art ;  
Now receive Thy meanest guest,  
And comfort every heart ;  
Give us living Bread to eat,  
Manna that from heaven comes down ;  
Fill us with immortal meat,  
And make Thy nature known.

In this barren wilderness  
Thou hast a table spread,  
Furnished out with richest grace,  
Whate'er our souls can need.  
Still sustain us by Thy love,  
Still Thy servant's strength repair,  
Till we reach the courts above,  
And feast for ever there.  
REV. CHARLES WESLEY.

## 27

JESUS, who for me betrayed,  
God, a captive man was made,  
Keep my heart from treachery free,  
Keep it steadfast true to Thee.

Jesus, who for me took Bread,  
With the Food Thyself has spread,  
Soul and body, through the strife,  
Keep to everlasting life.

Jesus, who gave thanks for me,  
Let my life be thanks to Thee ;  
In this Holy Eucharist,  
By my love Thy Feet be kist.

Jesus, who the Bread didst break,  
Help me now, for Thy dear Sake,  
Heart of pride and heart of stone,  
So to break that Thou wilt own,

YMNS.

Myself dost give,  
Whoso tastes shall live;  
My heart to bring,  
Offering.—AMEN.

28

On Calvary's Tree,  
Died for me  
And bitter pain didst bear,  
O pity sweet,  
Make me meet  
By suffering to share!

Strength Divine  
Is heart of mine,  
Not from the daily Cross  
Love doth send  
To the end,  
By dear sake all else but dross.

I am I, and weak.  
Dare to speak  
Of and sorrows, Lord, to Thee.  
For me hast died,  
O wounded Side,  
Thy Blood—and this is all my

And

F

Lord Christ, I Thee adore  
And long to love Thee more,  
And serve Thee better 'midst this earthly strife;  
Make me more earnest, true,  
Help me Thy work to do,  
Ere the night cometh, O Thou Light of Life !

Here on Thine altar stair,  
kneel in faith and prayer,  
Pour wine of Heaven upon my parchèd lip ;  
Now with the living Bread  
O let my soul be fed,  
And nourished in Thy Church's fellowship !

Then when the fight is fought,  
Me, whom Thy love hath bought,  
Bring safely Home where all Thy glories shine ;  
To see Thee face to face,  
To rest in Thy embrace,  
And in Thy kingdom drink the endless Wine !  
R. H. B.

## 29

THE organ played sweet music,  
While, as on Easter day,  
All heartless from the Altar  
The heedless went away ;

And down the broad aisle crowding,  
They seemed a funeral train  
That were burying their spirits  
To the music of that strain.

As I listened to the organ,  
And saw them crowd along,  
I thought I heard two Voices  
Speaking strangely, but not strong ;  
And One, it whispered sadly—  
Will ye also go away ?  
But the other spoke exulting—  
Ha ! the Soul-dirge, hear it play !

Hear the Soul-dirge ! hear the Soul-dirge !  
And see the Feast Divine.  
Ha ! the Jewels of Salvation,  
And the trampling feet of swine.  
Hear the Soul-dirge ! hear the Soul-dirge !  
Little think they as they go,  
What priceless Pearls they tread on  
Who spurn their Saviour so !

Hear the Soul-dirge ! hear the Soul-dirge !  
It was dread to hear it play,  
While the famishing went crowding  
From the Bread of Life away :  
They were bidden, they were bidden  
To their Father's festal Board ;  
But they all, with gleeful faces,  
Turned their back upon the Lord.

You had thought the Church a prison  
Had you seen how they did pour,  
With giddy, giddy faces,  
From the consecrated door.  
There was angel's Food all ready,  
But the bidden—where were they?  
O'er the highways and the hedges,  
Ere the Soul-dirge ceased to play.

Oh, the Soul-dirge, how it echoed  
The emptied aisles along,  
As the open streets grew crowded  
With the full outpouring throng.  
And then again the Voices—  
Ha ! the Soul-dirge, hear it play !  
And the pensive, pensive Whisper—  
Will ye also go away ?

Few, few were they that lingered,  
To sup with Jesus there ;  
And yet, for all that spurned Him  
There was plenty, and to spare ;  
And now the Food of Angels  
Uncovered to my sight,  
All-glorious was the Altar,  
And the Chalice glittered bright.

Then came the Hymn Trisagion,  
And rapt me up on high,  
With Angels and Archangels  
To laud and magnify ;

HYMNS.

o

I seemed to feast in heaven ;  
And downward wafted then,  
With Angels chanting round me,  
Good will and peace to men.

I may not tell the rapture  
Of a Banquet so divine ;  
Ho ! every one that thirsteth,  
Let him taste the Bread and Wine.  
Hear the Bride and Spirit saying—  
Will ye also go away ?  
Or—Go, poor Soul, for ever !  
Oh ! the Soul-dirge, hear it play !

BISHOP CLEVELAND COXE.

30

BY Christ redeemed, in Christ restored,  
We keep the memory adored,  
And show the death of our dear Lord,  
Until He come !

His Body broken in our stead,  
Is here, in this memorial Bread ;  
And so our feeble love is fed,  
Until He come !

His fearful drops of agony,  
His life-blood shed for us we see ;  
The Wine shall tell the mystery,  
Until He come !

And thus that dark betrayal-night,  
With the last Advent we unite ;  
The shame ! the glory ! by this Rite,  
Until He come !

O blessed Hope ! with this elate  
Let not our hearts be desolate,  
But strong in faith, in patience wait,  
Until He come !—AMEN.

## 31

AM I a stone and not a sheep  
That I can stand, O Christ, beneath thy Cross,  
To number drop by drop Thy Blood's slow  
loss,

And yet not weep ?

Not so those women loved,  
Who with exceeding grief lamented Thee ;  
No so fallen Peter weeping bitterly ;  
Not so the thief was moved ;

Not so the Sun and Moon  
Which hid their faces in a starless sky,  
A horror of great darkness at broad noon—  
I, only I.



Yet give not o'er,  
But seek Thy sheep, true Shepherd of the  
flock ;  
Greater than Moses, turn and look once more,  
And smite a rock.

C. ROSSETTI.

### 32

HAIL, Jesus, "Bread of Life !"  
Thou art God's richest gift ;  
Here, far away from noise and strife,  
To Thee our hearts we lift.

Hail, Jesus, Lamb of God !  
Thy "Flesh is Meat indeed ;"  
Hail, stricken Rock ! from Thee there flowed  
A stream for all who need.

Hail, Jesus, Saviour, hail !  
We come to Thee alone ;  
All other springs and fountains fail,  
Thine sparkles from the Throne.

It sparkles as it flows—  
Flows onward full and free ;  
Tells of the source from whence it rose,  
The fount of Deity !

We worship, we adore—  
We bow, and praises bring,  
To Thee alone—Thee evermore,—  
Thou Saviour—Shepherd—King

We eat the Living Bread,  
We quaff the Sacred Wine ;  
Now, to Thy holy altar led,  
Fill us with life divine.

## 33

OH, for the peace that floweth like a river,  
Making life's desert places bloom and smile !  
Oh, for the faith to grasp heaven's bright "for  
ever,"  
Amid the shadow of earth's "little while !"

"A little while" for patient vigil keeping,  
To face the stern, to wrestle with the strong.  
"A little while" to sow the seed with weeping,  
Then bind the sheaves and sing the harvest  
song !

"A little while" to wear the robe of sadness,  
To toil with weary step through miry ways,  
Then to pour forth the fragrant oil of gladness,  
And clasp the girdle round the robe of praise !

"A little while," 'midst shadow and illusion.  
To strive, by faith, love's mysteries to spell ;  
Then read each dark enigma's bright solution,  
Whilst meekly owning, "He doeth all things  
well."

"A little while" the earthen pitcher taking  
To wayside brooks, from far-off fountains fed,  
When the cool lip its thirst for ever slaking,  
May taste the fulness of the Fountain Head.

"A little while" to keep the oil from failing,—  
"A little while" faith's flickering lamp to  
trim ;  
And then the Bridegroom's coming foot-steps  
hailing,  
To haste to meet him with the bridal hymn.

And He who is Himself the Gift and Giver,  
The future glory, and the present smile,  
With the bright promise of the glad "for ever"  
Will light the shadows of the "little while."



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